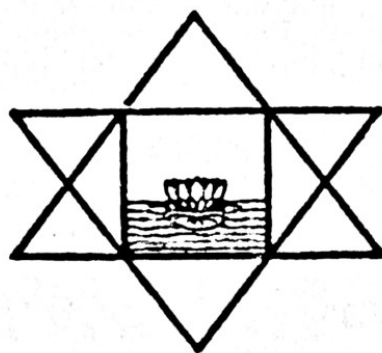




Sri Aurobindo in Pondicherry
(in the years 1914 - 1920)

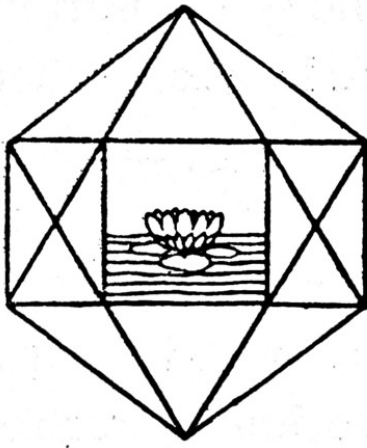
ALL INDIA MAGAZINE

JUNE, 1972



*Accept the world as God's theatre; be thou
the mask of the Actor and let Him act
through thee. If men praise or hiss thee,
know that they too are masks; and take
God within for the only critic and audience.*

Sri Aurobindo



All India Magazine

—Matter shall reveal the Spirit's face.

Vol. I No. 11

June 1972

CONTENTS

	Page
Editorial	2
Prayer	3
Cosmic Will in Earth-Life	4
Unity and Multiplicity	6
Yoga and Collective Perfection	9
Material and Spiritual Progress	12
Yoga and Synthesis of Life	18
Perfection is Dynamic	22
Today and Tomorrow	24
News Letter	28

There has been prevailing somehow the notion that Yoga and life in the world exclude each other and that Yoga demands certain technical practices for which the sadhaka is supposed to cut himself aloof from the world outside, and within himself concentrate primarily either on his will-in-work or reason-in-knowledge or love-in-devotion disregarding all else as unimportant.

The Integral Yoga of Sri Aurobindo is in its principle as well as application corrective of any such onesided view on Yoga founding itself on the truth that seeking for the Divine lies in the very nature of life as a whole. It manifests itself in a cosmic will operating in each and all of us since the One Supreme Reality permeates the multiple universe. Nor is Yoga an exclusive pursuit and method for an individual gain or fulfilment; it is equally relevant and essential to the aims and fulfilment of our collective life, implying an all-round progress including spiritual and material advancements. It would, further, mean a synthesis of the various methods and approaches to spiritual life and thus help us grow into a dynamic perfection.

The present issue of the AIM reproduces some pieces from Sri Aurobindo's 'Synthesis Of Yoga' and The Mother's words from the 'Bulletin Of Education Vol. XI No. 3' for bringing to focus the above truths. The prayer is from The Mother's 'Prayers and Meditations.'

The Editor

PRAYER

In all the states of being, in all the modes of activity, in all things, in all worlds, one can meet Thee and be united with Thee, for Thou art everywhere and ever present. He who has met Thee in one activity of his being or in one world in the universe, says: "I have found Him" and seeks no more for anything else; he thinks he has arrived at the summit of human possibility. What a mistake! It is in all states, in all modes, in all things, in all worlds, in all elements that we have to discover Thee and be united with Thee, and if we leave out one element, however small it may be, the communion cannot be perfect, the realisation cannot be accomplished.

And that is why to find Thee is only the first step in an ascent that is infinite.

O sweet Master, sovereign Transfigurator, let all negligence and all lazy indolence cease; gather up all our energies in a sheaf and make of them a will, indomitable, irresistible.

O Light, Love, ineffable Force, all atoms cry to Thee that Thou mayst penetrate and transfigure them.

Give to all the supreme happiness of the communion!

The Mother

COSMIC WILL IN EARTH-LIFE

Here in the material world everything is founded upon the formula of material substance. Sense, Life, Thought found themselves upon what the ancients called the Earth-Power, start from it, obey its laws, accommodate their workings to this fundamental principle, limit themselves by its possibilities and, if they would develop other, have even in that development to take account of the original formula, its purpose and its demand upon the divine evolution. The senses work through physical instruments, the life through a physical nerve-system and vital organs, the mind has to build its operations upon a corporeal basis and use a material instrumentation, even its pure mental workings have to take the data so derived as a field and as the stuff upon which it works. There is no necessity in the essential nature of mind, sense, life that they should be so limited: for the physical sense-organs are not the creators of sense perceptions, but themselves the creation, the instruments and here a necessary convenience of the cosmic sense; the nervous system and vital organs are not the creators of life's action and reaction, but themselves the creation, the instruments and here a necessary convenience of the cosmic Life-force; the brain is not the creator of thought, but itself the creation, the instrument and here a necessary convenience of the cosmic Mind. The necessity then is not absolute,

but teleological; it is the result of a divine cosmic Will in the material universe which intends to posit here a physical relation between sense and its object, establishes here a material formula and law of Conscious-Force and creates by it physical images of Conscious-Being to serve as the initial, dominating and determining fact of the world in which we live. It is not a fundamental law of being, but a constructive principle necessitated by the intention of the Spirit to evolve in a world of Matter.

Sri Aurobindo

They who want to progress now have an exceptional opportunity because the transformation has started by the consciousness opening to the action of new forces; so the individuals have a unique and wonderful occasion to open themselves to the Divine influence.

The Mother

UNITY AND MULTIPLICITY

The creation depends on and moves between the biune principle of unity and multiplicity; it is a manifoldness of idea and force and form which is the expression of an original unity, and it is an eternal oneness which is the foundation and the reality of the multiple worlds and makes their play possible. Supermind therefore proceeds by a double faculty of comprehensive and apprehensive knowledge; proceeding from the essential oneness to the resultant multiplicity, it comprehends all things in itself as objects of its will and knowledge. While to its original self-awareness all things are one being, one consciousness, one will, one self-delight and the whole movement of things a movement one and indivisible, it proceeds in its action from the unity to the multiplicity and from multiplicity to unity, creating an ordered relation between them and an appearance but not a binding reality of division, a subtle unseparating division, or rather a demarcation and determination within the indivisible. The supermind is the divine Gnosis which creates, governs and upholds the worlds: it is the secret Wisdom which upholds both our Knowledge and our Ignorance.

We have discovered also that Mind, Life and Matter are a triple aspect of these higher principles working, so far as our universe is concerned, in subjection to the principle of Ignorance, to the super-

ficial and apparent self-forgetfulness of the One in its play of division and multiplicity. Really, these three are only subordinate powers of the divine quaternary: Mind is a subordinate power of Supermind which takes its stand in the standpoint of division, actually forgetful here of the oneness behind though able to return to it by reillumination from the supramental. Life is similarly a subordinate power of the energy aspect of Sachchidananda, it is Force working out form and the play of conscious energy from the standpoint of division created by Mind; Matter is the form of substance of being which the existence of Sachchidananda assumes when it subjects itself to this phenomenal action of its own consciousness and force.

In addition, there is a fourth principle which comes into manifestation at the nodus of mind, life and body, that which we call the soul; but this has a double appearance, in front the desire-soul which strives for the possession and delight of things, and, behind and either largely or entirely concealed by the desire-soul, the true psychic entity which is the real repository of the experiences of the spirit. And we have concluded that this fourth human principle is a projection and an action of the third divine principle of infinite Bliss, but an action in the terms of our consciousness and under the conditions of soul-evolution in this world. As the existence of the Divine is in its nature an infinite

consciousness and the self-power of that consciousness, so the nature of its infinite consciousness is pure and infinite Bliss; self-possession and self-awareness are the essence of its self-delight. The cosmos also is a play of this divine self-delight and the delight of that play is entirely possessed by the Universal; but in the individual owing to the action of ignorance and division it is held back in the subliminal and the super-conscious being; on our surface it lacks and has to be sought for, found and possessed by the development of the individual consciousness towards universality and transcendence.

Sri Aurobindo

Do not worry or be impatient—all the disharmonies will disappear, but it must be on the true basis of a settled luminous consciousness leaving no room for the play of the ego.

The Mother

YOGA AND COLLECTIVE PERFECTION

In India, for the last thousand years and more, the spiritual life and the material have existed side by side to the exclusion of the progressive mind. Spirituality has made terms for itself with Matter by renouncing the attempt at general progress. It has obtained from society the right of free spiritual development for all who assume some distinctive symbol, such as the garb of the Sannyasin, the recognition of that life as man's goal and those who live it as worthy of an absolute reverence and the casting of society itself into such a religious mould that its most customary acts should be accompanied by a formal reminder of the spiritual symbolism of life and its ultimate destination. On the other hand, there was conceded to society the right of inertia and immobile self-conservation. The concession destroyed much of the value of the terms. The religious mould being fixed, the formal reminder tended to become a routine and to lose its living sense. The constant attempt to change the mould by new sects and religions ended only in a new routine or a modification of the old; for the saving element of the free and active mind had been exiled. The material life, handed over to the Ignorance, the purposeless and endless duality, became a leaden and dolorous yoke from which flight was the only escape.

The schools of Indian Yoga lent themselves to the compromise. Individual perfection or liberation was made the aim, seclusion of some kind from the ordinary activities the condition, the renunciation of life the culmination. The teacher gave his knowledge only to a small circle of disciples. Or if a wider movement was attempted, it was still the release of the individual soul that remained the aim. The pact with an immobile society was, for the most part, observed.

The utility of the compromise in the then actual state of the world cannot be doubted. It secured in India a society which lent itself to the preservation and the worship of spirituality, a country apart in which as in a fortress the highest spiritual ideal could maintain itself in its most absolute purity unoverpowered by the seige of the forces around it. But it was a compromise, not an absolute victory. The material life lost the divine impulse to growth, the spiritual preserved by isolation its height and purity, but sacrificed its full power and serviceableness to the world. Therefore, in the divine Providence the country of the Yogins and the Sannyasins has been forced into a strict and imperative contact with the very element it had rejected, the element of the progressive Mind, so that it might recover what was now wanting to it.

We have to recognise once more that the individual exists not in himself alone but in the collectivity

and that individual perfection and liberation are not the whole sense of God's intention in the world. The free use of our liberty includes also the liberation of others and of mankind; the perfect utility of our perfection is, having realised in ourselves the divine symbol, to reproduce, multiply and ultimately universalise it in others.

Sri Aurobindo

No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated or perfected human life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both.

Sri Aurobindo

MATERIAL AND SPIRITUAL PROGRESS

The whole aim of the material man is to live, to pass from birth to death with as much comfort or enjoyment as may be on the way, but any how to live. He can subordinate this aim, but only to physical Nature's other instincts, the reproduction of the individual and the conservation of the type in the family, class or community. Self, domesticity, the accustomed order of the society and of the nation are the constituents of the material existence. Its immense importance in the economy of Nature is self-evident, and commensurate is the importance of the human type which represents it. He assures her of the safety of the frame-work she has made and of the orderly continuance and conservation of her past gains.

But by that very utility such men and the life they lead are condemned to be limited, irrationally conservative and earth-bound. The customary routine, the customary institutions, the inherited or habitual forms of thought, — these things are the life-breath of their nostrils. They admit and jealously defend the changes compelled by the progressive mind in the past, but combat with equal zeal the changes that are being made by it in the present. For to the material man the living progressive thinker is an ideologue, dreamer or madman. The old Semites who stoned the living prophets and adored their

memories when dead, were the very incarnation of this instinctive and unintelligent principle in Nature. In the ancient Indian distinction between the once born and the twice born, it is to this material man that the former description can be applied. He does Nature's inferior works; he assures the basis for her higher activities; but not to him easily are opened the glories of her second birth.

Yet he admits so much of spirituality as has been enforced on his customary ideas by the great religious outbursts of the past and he makes in his scheme of society a place, venerable though not often effective, for the priest or the learned theologian who can be trusted to provide him with a safe and ordinary spiritual pabulum. But to the man who would assert for himself the liberty of spiritual experience and the spiritual life, he assigns, if he admits him at all, not the vestment of the priest but the robe of the Sannyasin. Outside society let him exercise his dangerous freedom. So he may even serve as a human lightning-rod receiving the electricity of the Spirit and turning it away from the social edifice.

Nevertheless it is possible to make the material man and his life moderately progressive by imprinting on the material mind the custom of progress, the habit of conscious change, the fixed idea of progression as a law of life. The creation by this means of progressive societies in Europe is one of the grea-

test triumphs of Mind over Matter. But the physical Nature has its revenge; for the progress made tends to be of the grosser and more outward kind and its attempts at a higher or a more rapid movement bring about great wearinesses, swift exhaustions, startling recoils.

It is possible also to give the material man and his life a moderate spirituality by accustoming him to regard in a religious spirit all the institutions of life and its customary activities. The creation of such spiritualised communities in the East has been one of the greatest triumphs of Spirit over Matter. Yet here, too, there is a defect; for this often tends only to the creation of a religious temperament, the most outward form of spirituality. Its higher manifestations, even the most splendid and puissant, either merely increase the number of souls drawn out of social life and so impoverish it or disturb the society for a while by a momentary elevation. The truth is that neither the mental effort nor the spiritual impulse can suffice, divorced from each other, to overcome the immense resistance of material Nature. She demands their alliance in a complete effort before she will suffer a complete change in humanity. But, usually, these two great agents are unwilling to make to each other the necessary concessions.

The mental life concentrates on the aesthetic, the ethical and the intellectual activities. Essential mentality is idealistic and a seeker after perfection.

The subtle self, the brilliant atman, is ever a dreamer. A dream of perfect beauty, perfect conduct, perfect Truth, whether seeking new forms of the Eternal or revitalising the old, is the very soul of pure mentality. But it knows not how to deal with the resistance of Matter. There it is hampered and inefficient, works by bungling experiments and has either to withdraw from the struggle or submit to the grey actuality. Or else, by studying the material life and accepting the conditions of the contest, it may succeed, but only in imposing temporarily some artificial system which infinite Nature either rends and casts aside or disfigures out of recognition or by withdrawing her assent leaves as the corpse of a dead ideal. Few and far between have been those realisations of the dreamer in Man which the world has gladly accepted, looks back to with a fond memory and seeks, in its elements, to cherish.

When the gulf between actual life and the temperament of the thinker is too great, we see as the result a sort of withdrawing of the Mind from life in order to act with a greater freedom in its own sphere. The poet living among his brilliant visions, the artist absorbed in his art, the philosopher thinking out the problems of the intellect in his solitary chamber, the scientist, the scholars caring only for their studies and their experiments, were often in former days, are even now not unoften the Sannyasins

of the intellect. To the work they have done for humanity, all its past bears record.

But such seclusion is justified only by some special activity. Mind finds fully its force and action only when it casts itself upon life and accepts equally its possibility and its resistances as the means of a greater self-perfection. In the struggle with the difficulties of the material world the ethical development of the individual is firmly shaped and the great schools of conduct are formed; by contact with the facts of life Art attains to vitality. Thought assures its abstractions, the generalisations of the philosopher base themselves on a stable foundation of science and experience.

This mixing with life, may, however, be pursued for the sake of the individual mind and with an entire indifference to the forms of the material existence or the uplifting of the race. This indifference is seen at its highest in the Epicurean discipline and is not entirely absent from the Stoic; and even altruism does the works of compassion more often for its own sake than for the sake of the world it helps. But this too is a limited fulfilment. The progressive mind is seen at its noblest when it strives to elevate the whole race to its own level whether by sowing broadcast the image of its own thought and fulfilment or by changing the material life of the race into fresh forms, religious, intellectual, social or political, intended to represent more nearly that

ideal of truth, beauty, justice righteousness with which the man's own soul is illumined. Failure in such a field matters little; for the mere attempt is dynamic and creative. The struggle of Mind to elevate life is the promise and condition of the conquest of life by that which is higher even than Mind.

That highest thing, the spiritual existence, is concerned with what is eternal but not therefore entirely aloof from the transient. For the spiritual man the mind's dream of perfect beauty is realised in an eternal love, beauty and delight that has no dependence and is equal behind all objective appearances; its dream of perfect Truth in the supreme, self-existent, self-apparent and eternal verity which never varies, but explains and is the secret of all variations and the goal of all progress; its dream of perfect action in the omnipotent and self-guiding Law that is inherent for ever in all things and translates itself here in the rhythm of the worlds. What is fugitive vision or constant effort of creation in the brilliant Self is an eternally existing Reality in the Self that knows and is the Lord.

Sri Aurobindo

YOGA AND SYNTHESIS OF LIFE

In one respect Yoga exceeds the normal operation of cosmic Nature and climbs beyond her. For the aim of the Universal Mother is to embrace the Divine in her own play and creations and there to realise It. But in the highest flights of Yoga she reaches beyond herself and realises the Divine in Itself exceeding the universe and even standing apart from the cosmic play. Therefore by some it is supposed that this is not only the highest but also the one true or exclusively preferable object of Yoga.

Yet it is always through something which she has formed in her evolution that Nature thus overpasses her evolution. It is the individual heart that by sublimating its highest and purest emotions attains to the transcendent Bliss or the ineffable Nirvana, the individual mind that by converting its ordinary functionings into a knowledge beyond mentality knows its oneness with the Ineffable and merges its separate existence in that transcendent unity. And always it is the individual, the Self conditioned in its experience by Nature and working through her formations, that attains to the Self unconditioned, free and transcendent.

In practice three conceptions are necessary before there can be any possibility of Yoga ; there must be, as it were, three consenting parties to the effort,—God, Nature and the human soul or, in

more abstract language, the Transcendental, the Universal and the Individual. If the individual and Nature are left to themselves, the one is bound to the other and unable to exceed appreciably her lingering march. Something transcendent is needed, free from her and greater, which will act upon us and her, attracting us upward to Itself and securing from her by good grace or by force her consent to the individual ascension.

It is this truth which makes necessary to every philosophy of Yoga the conception of the Ishwara, Lord, supreme soul or supreme Self, towards whom the effort is directed and who gives the illuminating touch and the strength to attain. Equally true is the complementary idea so often enforced by the Yoga of devotion that as the Transcendent is necessary to the individual and sought after by him so also the individual is necessary in a sense to the Transcendent and sought after by It. If the Bhakta seeks and yearns after Bhagavan, Bhagavan also seeks and yearns after the Bhakta. There can be no Yoga of knowledge without a human seeker of the knowledge, the supreme subject of knowledge and the divine use by the individual of the universal faculties of knowledge; no Yoga of devotion without the human God-lover, the supreme object of love and delight and the divine use by the individual of the universal faculties of spiritual, emotional and aesthetic enjoyment; no Yoga of works without the human worker, the

supreme Will, Master of all works and sacrifices, and the divine use by the individual of the universal faculties of power and action. However Monistic may be our intellectual conception of the highest truth of things, in practice we are compelled to accept this omnipresent Trinity.

For the contact of the human and individual consciousness with the divine is the very essence of Yoga. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. The contact may take place at any point of the complex and intricately organised consciousness which we call our personality. It may be effected in the physical through the body; in the vital through the action of those functionings which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. It may equally be accomplished through a direct awakening to the universal or transcendent Truth and Bliss by the conversion of the central ego in the mind. And according to the point of contact that we choose will be the type of the Yoga that we practise.

For if, leaving aside the complexities of their particular processes, we fix our regard on the central principle of the chief schools of Yoga still prevelant

in India, we find that they arrange themselves in an ascending order which starts from the lowest rung of the ladder, the body, and ascends to the direct contact between the individual soul and the transcendent and universal self. Hathayoga selects the body and the vital functionings as its instruments of perfection and realisation; its concern is with the gross body. Rajayoga selects the mental being in its different parts as its lever-power; it concentrates on the subtle body. The triple Path of Works, of Love and of Knowledge uses some parts of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life. Its method is a direct commerce between the human Purusha in the individual body and the divine Purusha who dwells in every body and yet transcends all form and name.

Sri Aurobindo

PERFECTION IS DYNAMIC

It is generally thought that when a creation reaches the maximum of its possibilities, that is the perfection. But it is precisely against this idea that I rise. Perfection is not a summit, it is not an extreme. There is no extreme: whatsoever you do, there is always a possibility of something better and exactly this possibility of something better is the very meaning of progress.

Nature, in whatever she does, goes to extremes, and when she sees that she can advance no longer, she pulls down everything and begins again. You cannot call that a perfection, for perfection cannot be pulled down. Perfection will exist only when Nature will no longer be able to undo what she has begun. But for the moment there is no instance of her not having undone, in the process, what she has undertaken, when she judges that it is not sufficient or not that which she wanted to do. So it cannot be said that she has reached perfection in her creation.

Thus the human being, as he is now, cannot progress indefinitely, cannot attain perfection unless he comes out of himself. He must pass into a higher species or must give up this species to create another. Man is a transitional being. You can say in ordinary language, "Oh he is a perfect man", but it is a literary figure of speech. The maximum that a human being can reach now, is perhaps a static

poise; but what is static can be broken, because of lack of progress.

Perfection is not a static state, it is a poise and a dynamic poise.

You can move from perfection to perfection. You can conceive of a state in which it is not necessary, as in Nature's march today, to descend to a lower rung in order to be able to advance. In the new state, one can always go forward without stopping anywhere, instead of being compelled to turn back in order to start again.

Perfection will be reached in the individual, in the collectivity, upon earth and in the universe, when *at every moment*, the receptivity will be equal in quality and quantity to the force that seeks to manifest.

That will be the supreme poise between what comes from above and what spreads below, a realisation in constant progress.

The Mother

TODAY AND TOMORROW

DIVINE PERFECTION OF MAN

A divine perfection of the human being is our aim. We must know then, first, what are the essential elements that constitute man's total perfection; secondly, what we mean by a divine as distinguished from a human perfection of our being. That man as a being is capable of self-development and of some approach at least to an ideal standard of perfection which his mind is able to conceive, fix before it and pursue, is common ground to all thinking humanity, though it may be only the minority who concern themselves with this possibility as providing the one most important aim of life. But by some the ideal is conceived as a mundane change, by others as a religious conversion.

The mundane perfection is sometimes conceived of as something outward, social, a thing of action, a more rational dealing with our fellow-men and our environment, a better and more efficient citizenship and discharge of duties, a better, richer, kindlier and happier way of living, with a more just and more harmonious associated enjoyment of the opportunities of existence. By others again a more inner and subjective ideal is cherished, a clarifying and raising of the intelligence, will and reason, a heightening and ordering of power and capacity in

the nature, a nobler ethical, a richer aesthetic, a finer emotional, a much healthier and better-governed vital and physical being. Sometimes one element is stressed, almost to the exclusion of the rest; sometimes, in wider and more well-balanced minds, the whole harmony is envisaged as a total perfection. A change of education and social institutions is the outward means adopted or an inner self-training and development is preferred as the true instrumentation. Or the two aims may be clearly united, the perfection of the inner individual, the perfection of the outer living.

But the mundane aim takes for its field the present life and its opportunities; the religious aim, on the contrary, fixes before it the self-preparation for another existence after death, its commonest ideal is some kind of pure sainthood, its means a conversion of the imperfect or sinful human being by divine grace or through obedience to a law laid down by a scripture or else given by a religious founder. The aim of religion may include a social change, but it is then a change brought about by the acceptance of a common religious ideal and way of consecrated living, a brotherhood of the saints, a theocracy or kingdom of God reflecting on earth the kingdom of heaven.

The object of our synthetic Yoga must, in this respect too as in its other parts, be more integral and comprehensive, embrace all these elements or these tendencies of a larger impulse of self-perfection and

harmonise them or rather unify, and in order to do that successfully it must seize on a truth which is wider than the ordinary religious and higher than the mundane principle. All life is a secret Yoga, an obscure growth of Nature towards the discovery and fulfilment of the divine principle hidden in her which becomes progressively less obscure, more self-conscious and luminous, more self-possessed in the human being by the opening of all his instruments of knowledge, will, action, life to the Spirit within him and in the world. Mind, life, body, all the forms of our nature are the means of this growth, but they find their last perfection only by opening out to something beyond them, first, because they are not the whole of what man is, secondly, because that other something which he is, is the key of his completeness and brings a light which discovers to him the whole high and large reality of his being.

Mind is fulfilled by a greater knowledge of which it is only a half-light, life discovers its meanings in a greater power and will of which it is the outward and as yet obscure functioning, body finds its last use as an instrument of a power of being of which it is a physical support and material starting-point. They have all themselves first to be developed and find out their ordinary possibilities; all our normal life is a trying of these possibilities and an opportunity for this preparatory and tentative self-training. But life cannot find its perfect self-fulfilment till it

opens to that greater reality of being of which by this development of a richer power and a more sensitive use and capacity it becomes a well-prepared field of working.

Intellectual, volitional, ethical, emotional, aesthetic and physical training and improvement are all so much to the good, but they are only in the end a constant movement in a circle without any last delivering and illumining aim, unless they arrive at a point when they can open themselves to the power and presence of the Spirit and admit its direct workings. This direct working effects a conversion of the whole being which is the indispensable condition of our real perfection. To grow into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression,—a living of man in the Divine and a divine living of the Spirit in humanity,—will therefore be the principle and the whole object of an integral Yoga of self-perfection.

Sri Aurobindo

THREE CONDITIONS

To be able to receive the Divine Power and let it act through you in the things of the outward life, there are three necessary conditions :

(i) Quietude, equality—not to be disturbed by anything that happens, to keep the mind still and firm, seeing the play of forces, but itself tranquil.

(ii) Absolute faith—faith that what is for the best will happen, but also that if one can make oneself a true instrument, the fruit will be that which one's will guided by the Divine Light sees as the thing to be done—*kartavyam karma*.

(iii) Receptivity—the power to receive the Divine Force and to feel its presence and the presence of the Mother in it and allow it to work, guiding one's sight and will, and action. If this power and presence can be felt and this plasticity made the habit of the consciousness in action,—but plasticity to the Divine Force alone without bringing in any foreign element,—the eventual result is sure.

Sri Aurobindo